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TRUTH — LIBERTY — RELIGION.

“By identifying the new learning with heresy you make orthodoxy synonymous with ignorance.”—ERASMUS (1466-1563).

Editorial.

The Assembly and Ourselves.

Elsewhere in this issue appear further articles on the General Assembly and our Non-Subscribing Church. The Synod's resolution to join up with the Assembly has been almost unanimously approved and Mr. Cross's well-reasoned and forceful contributions will strengthen the belief that the Synod has acted wisely. One point raised by Mr. Cross is worthy of special emphasis. He rightly draws attention to the fact that the name Unitarian with its modern connotation is much more flexible than is usually supposed. It is just as flexible to say the least of it, as the term Non-Subscriber.

With regard to Mr. Crook who thinks the Synod's resolution unwise. His point of view is quite clear but the reasons he gives for holding it, the chief of which is that “we surrender our Non-Subscription,” are not very convincing. The truth is that we surrender nothing. On the contrary we capture something namely, the official support and co-operation of the Liberal Christians on the other side of the Channel. Are we so strong in Ireland that we can afford to do without this? In addition we retain our Autonomy and our Non-Subscription. Thus by joining up we have all that Mr. Crook is asking for and something in addition.

The Rev. V. C. Callow.

As intimated in the last issue the Rev. V. C. Callow, of Downpatrick, has accepted a call to the Padiham Unitarian Church. Though Mr. Callow has been with us only a comparatively short time he has made

some firm friends, especially among his ministerial brethren. Of a quiet retiring disposition Mr. Callow avoided the limelight of publicity but those who were privileged to know him well will be ready to testify to his many admirable qualities. A man who can win the confidence of his brother ministers has achieved something. Mr. Callow certainly did this and it is to be regretted that his stay among us has been so short. He crosses early in April to take up his new duties. We wish him God-speed. Our Church in Ireland has lost a good, earnest minister and it is to be hoped that the Padiham Congregation will very early appreciate its good fortune.

Canon Green and the Virgin Birth.

In a sermon recently delivered in Liverpool, Canon Green was reported by some English newspapers as having denied the doctrine of the Virgin Birth, calling it a medieval legend which no sensible person would accept. Liberal Christians rejoiced greatly over the new convert and many sent letters of congratulation but their joy has been short-lived. Canon Green now writes to the “Manchester Guardian” to complain of careless and clumsy reporting and to assert that he believes and always has believed in the doctrine of the Virgin Birth.

We wonder if Canon Green believes in the virgin birth of the Buddha, Zoroaster, Lao-Tsze, Pythagoras, Plato and others for whom the same claim has been made. If he rejects these miraculous births and accepts the miraculous birth of Jesus it would be interesting to know why he does so and on what grounds he rejects and accepts the evidence.

Recent "Orthodox" Utterances.

"Reason is leading Christian men and women to a wider and nobler faith."—PROF. LINDSAY.

"The older views of Scripture are to-day becoming impossible for honest and educated men and women."—PROF. DAVEY.

"Our danger to-day is lest, in the interests of some preconceived idea of Christianity, we should tamper with the truth. That way lies destruction."—DR. SELBIE.

The above quotations are taken from recent press reports. We of the Liberal Christian Faith are delighted to know that our sentiments are being echoed from "orthodox" pulpits by "safe" preachers but we shall perhaps be pardoned for pointing out that these sentiments *are* echoes and not originals. Exactly the same sentiments have been expressed by our ministers and laymen for the last two or three generations.

Evangelical Sensationalism.

Pastor George Hyde's startling advertisements and still more startling utterances in the Ulster Hall on the last few Sunday evenings furnish the last word in evangelical sensationalism. Billy Sunday, Sister Aimee and other American Prophets are nowhere beside this latest Tennessee Trojan. We now learn for the first time that the recent pact between the Italian Premier and the Pope was prophesied in the Book of Revelation. This is the meaning of the phrase "And his deadly wound was healed." All the details of America's rise and character can be found in the Thirteenth Chapter of Revelation. The "two horns like a lamb" is a prophetic symbol of America's two outstanding principles, Liberty and Equality. Daniel's "many shall run to and fro and knowledge shall be increased" foretells the end of time in this "speeded up" twentieth century.

It is remarkable what can be got out of the Books of Revelation and Daniel, providing of course, one first puts it in.

And did we hear someone say that the work of Liberal Christians is finished?

An Orthodox Tribute.

Speaking at a meeting in Plymouth on March 6th, the Rev. J. P. Rogers, minister of Sherwell Congregational Church said, "In the past generation there has been a

great change in the outlook of the Congregational Church in regard to the person and work of Christ, and greater emphasis is now placed on his humanity. This I think is largely due to the teaching of the Unitarian Church on the matter."

Such a tribute is refreshing especially as it is not even yet quite safe for an orthodox minister to testify to the truth in such a direct manner. On such a delicate matter it is usual for friendly orthodox ministers to hint at the truth rather than state it bluntly. We extend our hand to Mr. Rogers.

Pope's Veto on Rotarians.

The Pope has thrown a bombshell into the Rotary Movement. A Papal Decree has outlawed Rotary and all Roman Catholic Priests have been instructed to resign. The "Osservatore Romano," the official Vatican newspaper, strongly denounces the movement which it describes as "subservient to the interests of Freemasonry." It will come as a surprise to the majority to know that Rotary is subservient to the interests of any organization, political, social or religious. Its creed, "Service not Self," certainly does not suggest sectarian interests and its members drawn from every conceivable organization certainly are not held together by sectarian bonds. This was well expressed recently by Mr. L. S. Gordon, the president of the Dublin Rotary Club, when he said "When we come into this room we come as Rotarians and every man in the room must follow his own conscience completely and absolutely."

However the Vatican thinks otherwise, hence its veto. Consequently unless Rotary is able to convince the Vatican that it is non-Sectarian it will be placed beyond the pale like Freemasonry and the Y.M.C.A., and shunned by all faithful Catholics throughout the world.

Socialists and Bookmakers.

Is it not time that the Socialists publicly repudiated their unholy alliance with the Bookmakers? Granted that the union is none of their seeking and that the bookmakers are giving their support without asking, it is surely time that the socialist leaders with their openly-declared Puritan principles, publicly repudiated the alliance.

It is well known that Mr. Snowden if he had the power, would suppress betting and abolish bookmakers altogether. Yet he remains dumb while socialist agents escort

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bookmakers and their colleagues to the polling stations. This is not a question of politics but a question of morals. Whatever one's political views it cannot be denied that behind the socialist movement is much high idealism. Is it too much to expect this movement to officially disclaim all connection with the bookmakers? Can it afford to forfeit the sympathy of many Christian men and women?

Personation.

One would like to see the local press taking a firmer stand with regard to the deliberate fraud known as personation. The fact that this fraudulent practice has been going on for generations does not make it any the less reprehensible or despicable. However the "Whig" in its leader of March 8th does not think that the offenders at the last election were wicked at all. "They were enjoying themselves without thought of consequences or anything else, in keeping with a tradition and the morals of centuries." So much the worse for "tradition and the morals of centuries." It is time they were denounced in no uncertain language as deliberate fraud. It is not sufficient to use this subject for the making of jokes about dead men who have voted, of living men who have been told that they voted only a few minutes previously and of making Jesuitical distinctions between the morality of those who impersonate the living and those who impersonate the dead. The whole business is fraud from A to Z and runs counter to all Christian morality. We look to the local press to give a strong lead in this matter, not to make it the subject for jokes.

"Woodbine Willie."

It occasionally happens that an orthodox minister rises above his creeds, dogmas and confessions of faith and stands before the world as a man made, if not in the image of God, at least in the image of Jesus. Such a man was the late Rev. G. A. Studdert-Kennedy, popularly known as Woodbine Willie, a nickname which he personally disliked.

He stood head and shoulders above hundreds of Padres who did their duty heroically during the war. After the war he became one of the most popular preachers and writers in the Church. Whether by the startling directness of his fiery words in speech or in writing or by the irresistible brilliance of his Irish wit and humour, he always succeeded in getting his Gospel

home to all sorts and conditions of men. The Gospel was one worth preaching, and was accepted by many men and women who rejected the Church's Gospel. His death is a heavy blow to a Church not too rich at present in the mysterious and magnetic power of popular appeal.

Yet Another Departure.

We learn on going to press that the Rev. S. E. Bowen of Crumlin has accepted a call to minister in Cardiganshire. We understand that the invitation was "most unanimous and enthusiastic." Full details are not yet to hand but we hope to refer again to this matter in the next issue.

Mountpottinger Branch Women's League.

A Social was held on Monday, March 18th, when Mountpottinger had the pleasure of entertaining the Women's League of Rosemary Street, and Comber Branches. Mrs. J. H. Ewbank, our President, had arranged an interesting programme. Mrs. John Allen and Miss Ada Beattie sang solos, each giving great pleasure. Miss Ashworth, A.L.C.M., executed some beautiful pianoforte solos, also kindly acted as accompanist during the evening. There were two Sketches by the Misses Margaret, Bessie and Elva Orr, which excited great merriment, each artiste displaying considerable ability. There was a Guessing Competition, and a little dancing. Fifty-two were present, and an enjoyable evening closed by the signing of "Auld Lang Syne."

Buddha and Common Sense.

"Don't believe in a thing merely because it is said, nor in traditions merely because they have been handed down from antiquity; nor in rumours as such; nor in writings by sages, merely because sages wrote them; nor in fancies that you may suspect to have been inspired in you by an angel (that is, in presumed spiritual inspiration); nor in inferences drawn from some haphazard assumption you may have made; nor because of what seems an analogical necessity; nor on the mere authority of some teachers or Masters. But we are to believe when the writing or doctrine or saying is corroborated by our reason and consciousness. For this, I have taught you not to believe merely because you have heard, but when you believe of your own consciousness, then to act accordingly and abundantly."

BUDDHA.

The General Assembly and Unitarianism.

THE REV. R. NICOL CROSS, M.A.

The spirit of Dr. Martineau has been summoned from the shades to wave away our Church in Ireland from any official approach to the new General Assembly of Unitarian and Free Christian Churches in England, or participation in its affairs. None need be ashamed of ecclesiastical discipleship to Martineau, one of the outstanding figures in Nineteenth Century religion and thought, a philosopher and saint, a profoundly convinced Unitarian with a deeply considered reverence for Christ. His permanent contribution to religious doctrine consisted in his shifting the ultimate seat of Authority in religion from an alleged infallible Church or Book to the inner soul of man, to "the instincts of pure conscience and the aspirations of unclouded reason." Neither Church nor Scripture can, as they stand, "serve as our Rule of Faith and practice." They can both give adequate guidance only when sifted by our "discriminative faculties." (*Seat of Authority*. p. 326).

He had the Nonconformist Conscience in its acutest form and was scandalised by the too common practice of clergy who officially pledged themselves to Creed and Articles which in their heart they disbelieved. This evil he clearly saw was inevitable in any modern church which imposed verbally defined theological doctrines on its ministers and members. The only way was that of freedom and Non-Subscription. Historic events in his own Communion only confirmed his incorruptible loyalty to this principle of Freedom.

Freedom and Its Implications.

What did Martineau understand such Freedom to involve? He never conceived it to dispense with the necessity of a "fundamental agreement for the time being in every Christian Congregation as to the main features of Christian doctrine, as well as the essentials of the Christian life." He had no idea of "coaxing Calvinists and Armenians to worship together." "*For simultaneous fellow-worshippers a corresponding theological sympathy is indispensable,*" he writes. Nevertheless he was certainly opposed to designating any Church by a theological name, Unitarian or other. Why? On the ground mainly

that the freedom of the Church or Congregation to change its theological doctrine would be thereby compromised or embarrassed. The members of a Church at any one time are mortal, and they have no right by affixing a doctrinal name to a permanent institution like a Church, to prescribe its beliefs and teaching for the remote future. That was the point. Actual doctrines of Church members change with times, they are secondary; the deeper, abiding and essential thing is the creative spirit of religious life and experience.

Church and Names.

I wish however to call attention to the following statement he makes in the historic letter in which he sets forth the above philosophy of the Church in regard to names. "*Had we a representative organisation, it might be important to have such a Collective name.*" "The name must be flexible and expansive, and must shun a precision true for to-day, but false for yesterday and to-morrow."

Now to many of us at any rate it appears that the description of the New Assembly as consisting of "Unitarian and Free Christian Churches" does not traverse Martineau's requirements. It does designate the particular churches and congregations which are wanted in the Assembly, which is surely reasonable and right to do, and it is in *both* parts of it as inclusive, flexible, and expansive as it could well be to satisfy Martineau's own tests. It has indeed led to the *self-exclusion* of a few professed Trinitarians, but then Martineau declares: "The co-existence of opposite beliefs,—say Unitarian and Trinitarian—among the simultaneous members of the same congregation, I have never contemplated."

The Meaning of "Unitarian."

And on the other hand the term "Unitarian" has now by connection, precept and practice, come to connote the principle of unlimited freedom for the future, besides being at the moment more comprehensive, flexible and expansive than even the term "Christian."

As the Rev. Valentine Davis states in his able pamphlet on the Assembly: "There is no Unitarian orthodoxy; there is no claim to finality; the Unitarians are pledged to the Open Way." The British and Foreign Unitarian Association, by its own articles, exists for "The extension and support of

the principles of Unitarian Christianity, including the promotion and assistance of Congregations *which do not require for themselves) or their Ministers subscription to any doctrinal article of belief.*" And the official year book of the Assembly advocates the Open Trust Deed "so that neither by reference to the actual or supposed opinions of its founders, nor otherwise, shall any restriction be imposed on the liberty of the congregation for the time being to change its opinions with regard to religious doctrines or modes of regulating worship." It is explicitly declared in the Constitution of the Assembly, moreover, that nothing about its rules "shall be construed as limiting the complete doctrinal freedom of the constituent churches and members."

Such is the genius and spirit which preserves the only just and valid meaning of the name "Unitarian," and as such we maintain it is as broad and unrestrictive as any Non-Subscribing Presbyterian is likely to desire, and as comprehensive as any Communion which Martineau himself, in the letter we have quoted, regarded as practically possible. To-day it means belief in one God, one Spirit and Power in and through and over all, without defining the instructions or modes of manifestation of His being; it means protest against the imposition of the letter either of Creed or Scripture, and the complete liberty of the church of the future to shape its own interpretation and expansion of the realities of religious worship and experience.

Would Martineau Join?

On all these grounds therefore we suggest that it is at least doubtful whether, if Martineau were alive to-day, he would take objection to the name "General Assembly of Unitarian and Free Christian Churches," or refuse to have any part or lot in its counsels. It studiously guards the balance between that indication of positive teaching to which, as Martineau definitely allows, any church has a right, and that liberty of future doctrinal development which no church must infringe.

The General Assembly of Unitarian and Free Christian Churches is a "representative organisation," uniting for mutual counsel and help churches and associations whose spirit and practice is Freedom. We maintain that nothing in its "collective name" connotes or carries a limitation of

that principle, and that the nomenclature need now and in the light of modern Unitarian history be no objection for any follower of Martineau.

Our Non-Subscribing Church and the General Assembly.

THE REV. V. G. CROOK.

Though the editor did not publish my last article in full*, perhaps I might write a few words in answer to Mr. Cross. The Synod meeting he refers to, had very few at it, not even the Moderator of our Church.

Mr. Cross having recently come to Ireland writes, I dare say, without knowing that we had the whole position of the General Assembly fully explained to us, first, by Dr. Mellone, and then by the Rev. Alexander Gordon. To put the present position in a nutshell the General Assembly has a definite Unitarian basis; we, in Ireland have a non-subscribing basis, and if we elect a member or members from our Irish non-subscribing church to sit and represent our church in the General Assembly, we surrender our non-subscription. The new Assembly does traverse our basic principle in Ireland.

What is the Ghost of Martineau of which we are to hear?—Martineau saw the inconsistency of praising a liberal principle in your ancestors which you do not intend to put into practice yourself, hence this supposed "logical development" is what Dr. Martineau calls "religious retrogression," Dr. Jacks suggested the honourable and progressive step, and whatever it cost, it would have been worth it—"dissolve the Unitarian Association and fulfil our high destiny by calling our whole church to advance into a united non-subscribing church." I myself glory in being a Unitarian, but also glory in being ecclesiastically a follower of John Abernethy and James Martineau in being a non-subscribing Presbyterian.

*The article in question was published in full with the exception of a few lines of poetry at the end. (EDITOR).

N.B.—Editorial Communications for the future must be sent to the Rev. S. P. Whitehouse
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Are Unitarians Christians?

BY THE REV. J. H. EWBANK, M.A., B.D.

There are not many people who say now, as they used to say, that Unitarians are all atheists. That day is passed. But there are still a large number of people who say that Unitarians are not Christians. They say, "You deny the Deity of Christ, you do not believe in the Virgin Birth, you do not believe in the Trinity, therefore you are not Christians," and by implication they define a Christian as one who believes certain doctrines about Christ.

The discussion of this question is important, because it is necessary for us to get clearer ideas as to what the phrase "being a Christian" really means. Herbert Spencer, the philosopher, once said "There had only been one real Christian and that was Christ." Hence to label one denomination as unchristian is beside the mark. Now to emphasise this fact there is a pronounced aloofness on the part of Episcopalians and Nonconformists towards Unitarians. They will not join in worship with us, they do not admit us into their councils. The Y.M.C.A., the Free Church Council, and Toc H. are all barred to Unitarians.

Origin of "Christian."

What is a Christian? In the Acts of the Apostles, we are told that the followers of Christ were first called Christians at Antioch. There was nothing very elevating or glorious about the term. It was not given as a name or title by which the followers of Christ were to be known. It was a term of reproach. The title was simply a nickname, and too much significance should not be attached to it. The term is one that has been used for centuries to denote the followers of Christ. The curious fact about the name is, that no Church council ever defined what is a Christian. The Council of Nicea defined the position of Christ, and other councils defined other doctrinal points. No council ever defined what a Christian is. The Free Church Council, the Y.M.C.A., and other bodies have taken upon themselves a task which the Church as a whole never attempted. Sometimes by words, more frequently by implication, and by inference, they define a Christian as one who holds certain beliefs about Christ.

In the first place there is a great deal of

difference between believing a doctrine about Christ and living a life more or less in harmony with the spirit of Christ. Unitarians are not shunned by the orthodox because they are less moral, less pure, less kind than any other people. They live quite as near to the spirit of Christ as any other body of people.

Unitarian "Creed."

Often I have heard Unitarianism defined as "One God, no devil, and twenty shillings in the pound." That definition though not adequate, stresses our emphasis upon life and conduct.

It was once said on the floor of the Manchester Exchange that the most reliable people to do business with, the people whose bargains could be relied upon, and whose word could be trusted were the Unitarians and the Quakers. A member of the Exchange, not a Unitarian, said that was the general opinion.

These particular examples will serve to emphasise the fact that Unitarians are not excluded from orthodox circles because of their attempt to live in harmony with the spirit of Christ, but because they do not accept certain beliefs about Christ.

In the second place, many people imagine that certain beliefs make one a Christian. How many beliefs or how few, what they are, what meaning is to be attached to them are matters on which we get a great variety of opinion, but no agreement. There are the Roman Catholics and the Protestants as far asunder as the poles. There are the Anglo-Catholics and the Quakers, who do not understand one another's language in religion. There are the Fundamentalists and the Modernists with miles of difference between them. These different temperaments have split the church into numerous sects, each holding divergent doctrines and beliefs, each claiming to have the correct belief.

Definition Difficulties.

Now it is clear that if you were to define a Christian as one who holds a certain doctrine, you could never find your Christian because you could never get your agreed doctrine by which to judge him. There is no one dogma or body of dogma which all the sects accept, or which they interpret in the same way. And to say a Unitarian is not a Christian, because he cannot accept what they cannot agree upon among themselves is a piece of illogical irrelevancy,

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which disgraces religion in the eyes of all who think. Let them find and fashion their definition of a Christian first, and set it up as a standard. But to exclude people by a heap of confusions and contradictions, is a piece of impertinence.

And then again, belief is not the test. Beliefs in certain dogmas is not Christianity. Even if you could get a perfect creed, which is impossible, the mere acceptance of it has nothing to do with Christianity. Christianity is a way of life and conduct, and not a matter of belief, though a man must have beliefs.

Take the question of, "belief in Christ." What does the phrase mean? The word Christ has more than one meaning in the New Testament. And if we come down the centuries we find the term constantly changing its meaning. The church has been split by quarrels as to what the phrase "belief in Christ" really means. When I come to ask myself which Christ are we to believe in, I cannot think of anything other than, a certain faith and a certain spirit of life—the faith and trust in the infinite goodness of God, and the spirit of unselfish service to man. The phrase "belief in Christ" to me simply means, belief in the principles and qualities for which Jesus stood—Mercy, Truth, Justice, Goodness, Purity. Unitarians believe as firmly as any other body of people in these qualities and principles.

Religion Pure and Undeiled.

There is a passage in the New Testament, where Christ draws a picture of people coming before a judge. They say "We have spoken in the name of God," and the judge expelled them from his presence with the words, "Go away I never knew you." Beliefs are not the test. The test of Christ was this, "Were you just, kind, truthful, pure, merciful? We take this same stand as was taken by Christ. We emphasise deeds, conduct, action. The faith that doesn't express itself in action isn't a faith, however fervently it may be spoken.

The fact is, that the whole system of creeds and dogmas is old, unchristian, out of date. It has been tacked on to the teaching of Christ, and the modern defenders of this so-called faith are hardly beset to find the wherewithal to defend it. We need something better. We need some such statement as this—"Do justly and love mercy. Walk humbly with God. Honour all men. Live in the spirit of

Jesus Christ." As Unitarians we take this stand. So then we are not unchristian. We are striving along the road of life, and we claim a place in the ranks of those who work for the Kingdom of God on earth as in heaven.

Ireland and the F.M.C. Manchester

BY WILLIAM C. HALL.
(Appeal Co-Secretary).

When the Unitarian College, Manchester, comes to the end of its present session it will have completed seventy-five years' service to the congregations of our denomination, especially those in Ireland. Our Irish congregations have been mainly dependent on the College for the supply of ministers; and of the thirty ministers now serving in Ireland, twenty-one were trained by it, that is to say, seventy per cent. It is very probable that this rate of supply will need to be maintained; and it is necessary that the Endowment Fund of £6,000 for which an appeal has been made should be completed, if possible, by the end of June. About £800 is still required. So far there have been very few contributions from Ireland, and the Appeal Committee now particularly urges our ministers and congregations in Ireland to give what attention they can to the claims and needs of the College. Donations, collections and contributions from whatever source should be sent to Dr. G. Jessel, East Dene, Ellesmere Park, Eccles, Manchester, or to Mr. G. H. Lawton, 14 Brown Street, Manchester.

It is hoped that a good number of our ministers in Ireland will be able to attend the special celebrations which will be held at the College in the first week of July. One of my earliest midsummer delights was to see the splendid contingent Ireland used to send into Manchester for College Week. Vividly I remember "Dick" Lyttle among the men who came with their fervour to stir some of us humourless English to wit and enthusiasm. Personally I was roused to the singing of Irish songs for the delectation of visiting brethren. But nowadays my lamp is out; and the only thing that can relight it is the joy that will come from a push in Ireland to get the College cart out of the ruts. Then Alma Mater instead of being an anxious old woman will revive her youthful grace, and the spirit of Thomas Moore will sing another Irish melody.

Religious Joy.

BY THE REV. VICTOR A. CALLOW.

There are two mistakes in life which we are all apt to make. The first is, that instead of accepting the hard experiences we rebel against them. There are certain facts of experience which we are bound to accept with little or no satisfactory explanation. Why our loved ones die or suffer we shall never know. We are born into circumstances which as soon as we develop a personality, we feel to be severe and painful. To rebel against trouble and misfortune is a false policy. For the thing which we seek to fight is out of our reach. To fight against a circumstance may be a way of breaking it down, but there are heavy chances against us. But to accept a circumstance is at once to pass beyond it; it is part of the strategy of life. It is like the outflanking movement in military tactics. The attacking army reaches out its great arms and tries to get the enemy within its embrace. That is the surest and best way of disposing of him.

The Problem of Suffering.

If we are confronted with sorrow or misfortune and we resist it, try to push it off or escape it, we make an obvious mistake; for on the one hand we give it control of the situation, and it determines us, not we it; and on the other hand it remains a source of misfortune and further injury. If, however, we can accept the sorrow, open the gates of our life to it, we keep to ourselves the mastery of the situation; we dictate the terms on which it enters our lives, and no sooner have we embraced it than a process of assimilation begins and our souls extract from it what is good.

There are many people who would find the way to a happy and free life if instead of rebelling against the circumstance or trouble which presses upon them they would accept the hard and bitter experience and go on developing past and beyond it.

The Faith of Youth.

The second mistake which a number of people make is, that they let go the faith of their youth. The faith of youth is the true faith. The creeds and dogmas which we believe when we are young may be second-hand because we have had no time to think, but the faith of youth is one of the best gifts we bring with us "from heaven which is our home." When we are young we believe

in life; we believe in its health, beauty and goodness. We believe in the power and largeness of the human heart; we are the natural enemies of all unnecessary evil. When we are young we believe that this world can be managed; we believe that spiritual things can be made to dominate. In youth we believe in ourselves, we believe in the power of love. We may not know what we mean by the word, "God." But this belief in life, in the mastery of the will, in the spiritual universe, in the value of the individual, in love as the greatest thing in the world—this is a faith in God which the expert theologian often impoverishes and crushes.

Theology and Religion.

The faith of youth is the true faith. We must not let any theology, institution or church make it impossible for us to hold it, rather let us shake off the dust from our feet as a testimony against them. We must hold fast to this faith and not let it slip away with the years. We must not substitute theories and theologies for it. We must believe in life; we must believe in spirit; we must believe in ourselves, in our direct communion with God so that our deepest impulses may become the currents of His life. Such a faith is a great asset. It is the source of all wisdom, courage, power. If we can hold this faith amid the pressure of the world, amid the risk and hardness of life we shall learn something of that peace and joy which possessed the soul of Jesus. Such peace and joy can be with us in every circumstance of life, when our spirits are high and also when we are sunk in the depths of gloom. This joy is the undertone which sounds from the heart which has conquered the world. It goes with the man who enters on a difficult task, confident that he has the ability to perform it. It goes with the man who can say "Nothing shall be able to separate me from the Love of God." It is the consciousness of triumph in life.

To feel one's self at grips with life; to be confident that one's work is worth doing; to possess one's soul in calmness and without fear. To be able to dictate the terms on which sorrow shall enter one's life. Like the Apostle Paul to be lamed in circumstance, but to have a heart that dances. To be able to make prison walls sounding boards for the shout of triumph. To be in the outer darkness, yet to be sure of the inner light. That is the zest and glory of life, and that is true joy.

Belfast Domestic Mission.

The annual sermons on behalf of the above mission were preached on Sunday, March 10th by the Rev. R. Nicol Cross, M.A., in the First Presbyterian Church, Rosemary Street (morning) and in All Souls, Church, Elmwood Avenue, (evening). Mr. Cross showed by his knowledge of the past work of the mission that he had given considerable time to the study of the Annual Reports.

He reviewed briefly the work accomplished during 30 of the 75 years the mission has been in existence, praising very highly the redemptive crusade in the homes of the people as well as in the mission church.

There had been, he suggested, three reasons for the distress in the city: lack of stable employment, drunkenness, and reckless and irresponsible parenthood. Conditions with regard to the two last mentioned had improved to a certain extent, while the existence of State Insurance had relieved the unemployed, but there was still a wide field of work for the missionary.

The annual meeting was held on Monday, March 11th in the Central Hall, Mrs. Hutton

taking the chair. There was a slight improvement on last year's attendance.

Mrs. E. R. Jackson, Hon. Sec., presented the Committee's Report, Mr. J. Mackenzie, Hon. Tres. submitted the financial statement which showed a debt balance of £43 11s 1d and Mr. Norman Kirkham, the missionary, gave an interesting and detailed report of work accomplished.

Mrs. Hutton in moving the adoption of the Reports and Balance Sheet said that best work at the mission was done by those people who had a personal knowledge of the conditions of the homes and the needs of the members of the mission. She had hoped to have gone with Mr. Kirkham on his rounds some time but the unexpected illness of Miss Bruce had prevented this, but she could speak with personal knowledge of the work done on Monday afternoons at the Mother's Meetings and of the large and enthusiastic congregation assembled in the Mission Church on the occasions of Harvest and Floral Services. Mr. W. T. Hill seconded the motion which was passed. On the motion of the Rev. S. P. Whitehouse, seconded by Mr. J. Wilkinson the thanks of the meeting were accorded to Mr. Kirkham.

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Dr. Barron, L.R.C.P.I., the assistant medical officer of health for the city gave an address and expressed the opinion that there should be close co-operation between voluntary agencies working for the uplift of the people and the local administrative authorities.

Rev. R. N. Cross moved a vote of thanks to Dr. Barron for his extremely interesting address. Mr. C. J. McKisack seconded.

Mr. R. Laird and Mr. V. Jennings spoke in appreciation of the sermons Mr. Cross had given the previous day.

Mr. E. R. Jackson proposed a vote of thanks to Miss Hutton which was seconded and put to the meeting by Mr. F. Robinson.

The New Presbyterianism

BY ULLIN.

Some time ago an article appeared in "THE NON-SUBSCRIBING PRESBYTERIAN," dealing with practical work, undertaken by a social group, one sample of which was the help given to a number of families in Dublin who were under notice to quit old property condemned by the authorities. Some temporary alterations were made, and other things done, which alleviated matters, and by enabling more of the occupants to hold on a while longer, hardship was lessened which would have been very severe, had all these people suddenly found themselves utterly homeless.

Medical Missionaries.

Presbyterians have always been good missionaries and their medical missions are highly efficient. It's all very well however being good to other people. There's not a word against missions in China or Africa or anywhere else. But there are plenty of white people throughout the British Empire who are in as much need of medical aid and other kind of help, as are any of the so-called "heathen."

In Australia where in remote places some are living very lonely lives, the advance of aeroplanes and wireless telephony has proved a boon, where otherwise the conditions would have been hopeless. A medical man with a district of hundreds of miles to look after under the old system would have been of comparatively little use. The Presbyterians however organised medical and wireless stations, in various centres, making it possible for relief to be given where floods were isolating farms, as is the case at times when there are torrential

rains, and there may be danger of starvation. Many a woman now has confidence and her fears lessened knowing that however remote she may be from any town, when aid is required it will be forthcoming, the doctor and nurse will be with her.

In many various ways a splendid work is being carried on, now aided by help from the government in the way of grants.

Doctrine and Doctoring.

Presbyterians have always been strong upon doctrine. Doctrine could be easily allowed a little rest by all the churches, to promote "doctoring" where it is urgently needed. The Fatherhood of God is nothing without the Brotherhood of Man, and if the latter is attended to, the former can look after itself.

Life in this world is an intensely practical thing, and modern education with its incessant strain on young lives making slavery where there ought to be happiness is not the best preparation for efficiency, and a revolt is gradually rising on the part of sensible, far-seeing parents: "You may keep your college degrees, we do not want them; the price exacted is too high, and the result too meagre."

A certain amount of education is necessary, but there is the understanding of ilfe, and the expansion of human sympathies that are wanting. In hitting upon these methods of help, and in the willingness to give aid where aid is needed, Presbyterianism is winning its way to a sounder doctrine than that of the old Calvinism with its paralysis of fear.

Is Life worth Living?

"Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight.

Long as there is lingering gloom to chase,
Or streaming tear to dry;
One kindred woe, one sorrowing face
That smiles as we draw nigh;

Long as a tale of anguish swells
The heart and bids the eyes grow wet,
And at the sound of Christmas bells
We pardon and forget;

So long as faith with freedom reigns
And loyal Hope survives,
And gracious Charity remains
To leaven holy lives;

While there is one untrodden tract
For intellect or will,
And men are free to think and act,
Life is worth living still."

St. Francis and the Young Monk.

The Best Preachers.

The story is told of St. Francis of Assisi, that he once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk said "Brother, let us go down into the town and preach." The venerated father and the young monk set out together, conversing as they went, they wandered down the principal streets and wound their way through alleys and lanes, and even to the outskirts of the town and the village beyond, until they found themselves back at the monastery again. Then enquired the young monk, "Father, when shall we begin to preach?" And the father looked kindly down upon his son and said, "My child, we have been preaching: we were preaching while we were walking. We have been seen, looked at; our behaviour has been remarked, and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach, unless we preach as we walk."

THE BOOK OF NORWOOL.

1. Now there dwelleth in the land of Ire, among the people of Uls, in the city of Bel, in the reign of King Geo, a certain young man who painted on paper with ink like unto a rainbow, yea, even with a pen and brush painted he.

2. And certain of the merchants and priests of that city sought out this young man, and began to question him concerning posters and showcards, and great was their delight, for low was the cost thereof.

3. With posters and showcards and price tickets of many colours did he supply their places of business, and great was the merchants' return, even so, their tills overflowed with silver and with copper and with paper of treasure, and the telephone bells and the typewriter bells rejoiced greatly for great was the business thereof.

4. Also with tickets did he supply his people with, even for music and dancing, and the people of his country did rejoice greatly at the work of his hands.

5. Verily, verily this young man of Bel, doth dwell in the street called Manor, and the number of his dwelling place thereof is one hundred and seventy.

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The Treasurer begs to acknowledge with thanks the receipt of the following Subscriptions:—

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Further contributions are urgently required to meet the deficit in 1928.

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Obituary.

The Late Mr. James Simpson

By the death of Mr. James Simpson, which took place on February 22nd, the Comber Unitarian Church has sustained a severe loss. For many years the deceased held the important office of honorary treasurer to the congregation. He discharged the duties of his office in a most efficient manner. He was regular in his attendance at the Sunday services and his example was an inspiration to his fellow-worshippers. For over fifty-nine years Mr. Simpson served in the firm of John Andrews & Co., Ltd., Comber, first as clerk and afterwards as cashier. He enjoyed the full confidence and respect of the members of the firm and they regarded him with affection. He was a man of quiet disposition—peace loving in all his ways. He was staunch and loyal in his friendships—there was no guile in his nature. Deep sympathy is felt for his widow in her great loss and sorrow, and also for his relatives. His remains were laid to rest in the Unitarian burying-ground. The funeral was attended by a large and representative gathering, and bore eloquent testimony to the esteem in which he was held. The service at the house and also at the grave, was conducted by the Rev. J. Glynne Davies, his minister and friend.

Congregation Reports.

Ballyclare.—On Tuesday evening last, in the M'Calmont Memorial Hall, Ballyclare, under the auspices of the Guild in connection with the above congregation, Mr. J. A. Moffatt, of Larne Literary and Debating Society, delivered a lecture entitled "Glimpses of Holland, Belgium and the

Rhine." The chair was occupied by Rev. A. M. Bell. The Chairman, in introducing Mr. Moffatt, said he had just made his acquaintance that evening, but he knew that among the very representative audience there were many friends of Mr. Moffatt's who had come to hear what he had to say of his last holiday on the Continent.

With the aid of some beautiful lantern slides, Mr. Moffatt proceeded to take his audience with him to Belgium, Holland and the Rhine Valley. In his own racy manner he described the customs of the people with whom he came in contact, and dwelt at some length upon the architectural beauty of the cathedrals and public buildings in many of the towns through which he passed. The lecturer paid a tribute to the energy displayed by the Belgian people in the rebuilding of their devastated towns and pointed out how they had preserved in their new buildings the old architectural designs. Perhaps the most interesting portion of the lecture was that in which Mr. Moffatt dealt with the town of Frankfurt, and described the beauty of the old type of houses, and the scenes to be witnessed in the market place. In passing, he paid a tribute to the courtesy of the German people with whom he came in contact. Many of the slides descriptive of the trip down the Rhine Valley were very beautiful and conveyed to the audience something of the characteristic beauties of that famous valley. Although Mr. Moffatt spoke for almost two hours and used over one hundred slides, one felt that the time had passed too quickly. At the conclusion of the lecture Mr. Herbert C. Scott proposed a hearty vote of thanks to the lecturer and to Rev. W. J. Guy MacBeth (who manipulated the lantern). The vote of thanks was seconded by Mr. Wm. Forsyth. In replying Mr. Moffatt said that whilst it was very pleasant to take one's holidays far afield, he felt that in the hills and glens of County Antrim we had scenery second to none. To Mr. MacBeth who operated the lantern, he was deeply indebted. Nothing could mar a lecture so much as faulty manipulation of a lantern, but Mr. MacBeth had been as perfect as it was possible to be.

"LARNE TIMES" Feb. 28th, 1929.

On Wednesday evening, February 27th, the Guild met in the schoolroom to hear a paper by Mrs. Forsythe on the subject—

"Should married women be wage earners?" The paper was an excellent one and evoked lively discussion in which a great many of those present took part. This was followed by a delightfully humorous little sketch entitled—"Our at 'Ome Day," presented by Miss Hogarth and the Misses A. and L. Montgomery whose acting was of the usual high order, all entering fully into the spirit of the play. Mrs. Bingham and Miss Evans had charge of the tea.

Comber.—The annual Sunday School Party was held on Friday, 1st March. The tea tables were presided over by the lady teachers. Over seventy book prizes were distributed to those scholars who had the necessary record of attendances during 1928. The prizes were distributed by the minister. One scholar is deserving of special mention, Master Ritson Patts, has a record of seven years unbroken attendance at the Sunday School and at the Church morning service. It is a gratifying record worthy of emulation. The minister congratulated him heartily and presented him with a pencil case to mark the occasion. An entertainment followed, presided over by Mr. H. Percy Andrews.

Grey Abbey.—The annual meeting and social in connection with the Non-Subscribing Presbyterian Church, Grey Abbey, was held on Thursday evening. Tea was provided by the ladies of the congregation, and subsequently the business meeting took place, Rev. W. H. Townley-Tilson, M.A., presiding. The reports which were presented showed a decided improvement in all departments of church work, and these were passed as most satisfactory. An interesting programme, consisting of choruses, duets, solos, recitations and a sketch was then submitted, and each item was heartily received. At an interval Miss Carson, on behalf of the congregation, presented Mrs. Tilson with a handbag containing banknotes of considerable value. Mr. R. Warnock spoke of the many excellent qualities possessed by Mrs. Tilson. As one of the oldest members, he had been brought into close association with her in the Sunday school and church, and at all times she had the welfare of the church at heart. Mr. P. M'Ilboy joined in the tribute paid, and said Mrs. Tilson and he were children together, and it was pleasant to be associated with one who had so many splendid qualities. Mrs. Tilson briefly acknowledged the gift,

and returning her hearty thanks to the congregation for their kindness, she said she was amply repaid for anything she had done by the loyalty of the choir members. A cordial vote of thanks was passed by by acclamation to Mr. R. J. Eston, who so ungrudgingly gave the assistance of his great talent in training the choir for their part of the musical programme, and for coming to Grey Abbey and conducting it that night. "NEWTOWARDS CHRONICLE."

Killinehy.—A social meeting of the Congregation was held in connection with the Annual Meeting on Tuesday, March 5th. The ladies as usual had made adequate provision for a substantial tea at 7 p.m., when members and friends and the young people enjoyed the repast. The minister presided at the Annual Meeting. He reviewed some of the chief events of the past year, and appealed to the young people to take their place as active members of the Church in view of the fact that recent heavy losses by death of tried and true members made it necessary to fill the ranks and to maintain the status of the Congregation unimpaired. He also referred to the economic conditions which militate against the material prosperity of the country. The Secretary, Mr. J. H. Fitchie, read the minutes of last Annual Meeting which were passed, and in the absence of the treasurer, Mr. T. Lindsay, the Chairman submitted the financial statements connected with the congregation and Sunday school which were well received and adopted. The financial condition indicated a good balance on the right side. Later in the evening prizes were distributed to Sunday School scholars for regular attendance during 1928. A new feature of the distribution this time was the giving of new hymn books to about one half of the scholars. The Congregation have recently adopted "Hymns of Worship" as their hymnal and these were used for the first time on Sunday, March 10th. The meeting was brought to a close by the singing of the doxology and the pronouncing of the benediction.

Mountpottinger.—The Annual Meeting of the Congregation was held on March 12th when Mr. H. Thomas presided over a fair attendance. The Treasurer's Statement showed a slight improvement on the year's working but also a considerable Bank overdraft. The officers were re-elected whilst Mr. J. Martin and Mr. Jas. Johnston were selected to fill vacancies on the committee. Following an explanation of the "Envelope System" by the Minister the meeting instructed the committee to bring same into

operation. Business having concluded tea was served and a short programme of music followed.

Newtownards.—The annual meeting of the Newtownards Non-Subscribing Presbyterian Church was held in the Church, Victoria Avenue, on the 19th ult., and after tea had been dispensed by the ladies of the congregation, Mr. Hugh Ferguson was called to the chair, on the proposition of Mr. Wm. Hunter. Mr. A. Menown (assistant hon. secretary) read the minutes of the last meeting, which were passed, and announced that he had received apologies from Mrs. Bailie and Mrs. Menown, who were prevented from being present. At the request of the Chairman, Rev. W. H. Townley-Tilson, M.A., minister of the congregation submitted the financial report, which was considered most satisfactory, and was adopted on the motion of Mr. Wm. Hunter, who spoke in complimentary terms of the work done by Messrs. A. Menown (assistant secretary) and Jim Bailie (assistant treasurer) during the year, and made special reference to the material assistance given to the funds through a dance which was organised by them. The office-bearers were re-elected as follows:—Messrs. J. Murphy (sec.), A. Menown (asst. sec.), Hugh Ferguson (tres.), and J. Bailie (asst. treas.), and the Committee was re-appointed. The Chairman then called upon Miss Eleanor Ferguson to make a presentation to Mr. Tilson. This took the form of a saloon motor car, and Miss Ferguson having expressed her pleasure at being asked to be the medium of making the presentation, referred to the love and affection they had for Mr. Tilson as a pastor and a friend. (Hear, hear). Mr. Hunter joined in paying tribute to the work done by Mr. Tilson, and his great attention to his pastoral duties; made reference to the difficulties of transit experienced by their minister, especially during the inclement weather, in coming from his home in Grey Abbey to visit the members of his Newtownards congregation. He expressed the wish that both Mr. and Mrs. Tilson would have long life and happiness to enjoy the car. (Applause). Rev. W. H. Townley-Tilson, in reply, said the kindness of his friends had come to him as a great surprise, as he never anticipated that such a thing was going to take place. He assured the members of the congregation that he deeply appreciated their beautiful gift, and on his own behalf and that of his wife, he thanked them all most heartily. The proceedings closed with the pronouncement of the Benediction.—"NEWTOWARDS CHRONICLE"

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